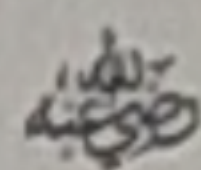


مِنْ أَقْوَالِ الْمُنْصِيفِينَ فِي الصَّحَابِيِّ الْخَلِيفَةِ
مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ



From the sayings of the trustworthy scholars regarding the
Companion, the Khaleefah,

Mu'aawiyah
Ibn Abee Sufyaan

- May Allaah be pleased with him -

The Shaykh and Muhaddith

'Abdul-Muhsin Ibn Hamad Al 'Abbaad

*Teacher in the Prophet's ﷺ Mosque and
the Islamic University of Madeenah*

﴿فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

«So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.»

The Noble Qur'an - Soorah al-Kahf, Aayah 110

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Preface

All praise is due to Allaah and peace be upon Muhammad ﷺ, his family, his Companions and all those who follow his footsteps until the Last Day.

This is a translation of the book 'Mu'aawiyah ibn Abee Sufyaan' by the Sheikh and Muhaddith 'Abdul-Muhsin Ibn Hamad Al 'Abbaad. The book addresses the importance of loving the Companions including Mu'aawiyah.

Inshaallaah this will end much talk without knowledge about a Companion who has been criticised by many of the Shee'ah and political activists which is based upon emotion and not knowledge.

I have used:

- ﷺ to mean: may the peace and blessings of Allaah be upon him,
- ﷻ to mean: may Allaah be pleased with him and
- ﷺ to mean: may Allaah be pleased with them throughout the book.

Before printing this book, it was checked by Abu Ishaq Nadeem Ahsan Shah. May Allaah reward him and the brother whom the Shaykh and Muhaddith 'Abdul-Muhsin Ibn Hamad Al 'Abbaad had asked to check the translation. May Allaah reward the brothers for spending their time and effort in checking the translation of this book. May Allaah reward our families for their patience, encouragement and help with this book.

The Prophet ﷺ said,

"Indeed actions are but by intentions and every person will have what he intended..."¹

May Allaah make our intentions purely for Him and our actions according to the Sunnah.

Abdulilah Ibn Rabah Lahmami &
Abu Ishaq Nadeem Ibn Ahsan-Shah
15th Jumada I 1423h/ 25th July 2002

¹ Saheeh Al-Bukhaaree {1} and Saheeh Muslim {1907}.

Introduction مُتَنَتَّة

«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَا لَكَ يَوْمَ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ»

«All the praises and thanks be to Allaah, the Lord of all that exists. The Most Gracious, the Most Merciful. The Owner of the Day of Recompense. You (Alone) we worship, and You (Alone) we ask for help. Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace. Not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).»²

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

² Soorah Al-Faatihah : 1-7

O Allaah! Send Your graces, honour and mercy on Muhammad and on the family and followers of Muhammad, as You sent Your graces, honour and mercy on Ibraheem and on the family and followers of Ibraheem, for You are the Most Praise-worthy, the Most Glorious. O Allaah! Send Your blessings on Muhammad and on the family and followers of Muhammad as You sent Your blessing on Ibraheem and on the family and followers of Ibraheem, for You are the Most Praise-worthy, the Most Glorious.

O Allaah, be pleased with all the Companions and those who follow them upon righteousness until the Day of Judgement and be pleased with us by your grace and blessings, O Most Merciful, Most Kind.

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

«Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»³

³ Soorah Al-Hashr: 10.

Mu'aawiyah Ibn Abee Sufyaan A Companion Of Allaah's Messenger

Our dearest brothers, this topic concerns Mu'aawiyah Ibn Abee Sufyaan⁴ from the sayings of the just and reliable scholars.

I do not want to speak about his tribal origin or his life and sayings that he narrated nor about that which is concerning him (personally). Rather, it will be regarding a particular area. It is the speech of those who possess justice regarding him, those whom Allaah has made fortunate to tread the just path. Such that they speak concerning him with that which befits him and reflects his status. They did not fall into that which many people who were unfortunate fell into. Those who did not achieve that in which their safety, salvation and happiness would lie.

Mu'aawiyah Ibn Abee Sufyaan is one of the Companions who Allaah blessed to accompany Prophet Muhammad. So everything that can be said regarding the overall virtue of the Companions and what is obligatory towards them in general also includes Mu'aawiyah.

⁴ The Prophet supplicated for Mu'aawiyah Ibn Abee Sufyaan, "O Allaah make him a guide who is rightly guided and guide him and guide by him." See Musnad Ahmad (4/216), Sunan at-Tirmidhee (3842), and Tabaqaat al-Kubraa of Ibn Sa'd (7/292) and the wording is by him. Authenticated by Shaykh al-Albaani rahimahullaah in his Saheeh (1969). Taken from Shaykh 'Abdur-Razzaq Ibn 'Abdul-Muhsin Al-'Abbaad's book 'Fiqh Al-Ad'iyyah wal Adhkaar' Vol.2, p.252. {Tr.}

These trustworthy scholars have sayings pertaining to him in particular, showing how he should be described and be spoken about, may Allaah be pleased with him.

What I present here is no more than to merely transmit from books whose authors have put a lot of appreciated effort in serving the Prophetic Sunnah and in clarifying what is obligatory towards the Companions, may Allaah be pleased with them.

I will mention general statements concerning all of the Companions, Mu'aawiyah Ibn Abee Sufyaan being one of them.⁵ Then I will mention statements pertaining specifically to him.

The Reason For Choosing To Speak About Mu'aawiyah

Yet a person might say, "Why have you chosen Mu'aawiyah Ibn Abee Sufyaan and specified him with this topic in particular instead of others?" The answer to this is contained in a famous saying that one of the pious predecessors Abu Tawbah Al-Halabee said and that is:

"Indeed Mu'aawiyah Ibn Abee Sufyaan is a curtain for the Companions of Allaah's Messenger, so whoever lifts this curtain, will have the audacity to speak about those behind it."

Whoever has the audacity to speak unbecoming statements about Mu'aawiyah will find it easy to speak about others. The situation will not stop at him but it will be easy for that person to go to the extent of speaking about those who are better and superior to Mu'aawiyah. They will speak about the best of the people after the Prophets and Messengers, Abu Bakr As-Siddeeq, then 'Umar Ibnul-Khattab, then 'Uthmaan Ibn 'Affaan⁶ and then

⁶ Sayid Qutb already lifted that curtain by speaking about Mu'aawiyah and he then spoke about 'Uthmaan saying: "And we tend to the opinion that the Khilaafah of 'Alee was the natural extension of the Khilaafah of the two Shaykhs (i.e. Abu Bakr and 'Umar) and that the era of 'Uthmaan was merely a gap (or opening) in between." (al-adaalat ul Ijtimaa'iyah' p.206 5th edition). Sayid Qutb also said: "And it is unfortunate that the Khilaafah came to 'Uthmaan when he was an old man. His determination had weakened and did not reach the goals intended by Islaam, and his

⁵ Shaykh Saleh Al-Fawzan mentions in 'Kitaab at-Tawbeed' p.85, "And what is obligatory regarding them (Companions) is to believe that they are the best nation and best of generations due to their precedence over others and being chosen to accompany the Prophet. They fought Jihaad with him, carried the legislation from him and propagated it after him. Furthermore, Allaah has spoken good of them in his book..." {Tr.}

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'Alee Ibn Abee Taalib ؓ.⁷ Likewise other Companions have had words said about them negatively and they are not deserving or befitting of those statements ؓ. In reality, if words were said about them in their favour then they deserve it and are befitting of it ؓ and the speaker of these words should be praised and complimented. It is for this reason that these predecessors who

resolve was too weak to steadfastly face the plots of Marwaan and plots of Umayyah beyond that." {*Al-'Adaalaatul-Ijtima'iyah* p.186 5th edition}. Sayid Qutb further says: "Indeed it was a trial that 'Alee was not the third of the rightly guided Khaleefahs." {*Al-'Adaalaatul-Ijtima'iyah* p.162 5th edition}. {Tr.}

⁷ Imaam Al-Laalakaa'ee (d.418h) in his book 'Sharh Usool I'tiqaad Ahlis-Sunnah wal Jamaa'ah' mentions the superiority of 'Uthmaan ؓ in volume 7/8, p.1419 – 1434. As does Imaam Al-Bukhaaree (d.256h) in his 'Saheeh' volume 5 (English/Arabic), Imaam Al-Aajurree (d.360h) in his book 'Asb-Sharee'ah' volume 3 p.5-11, Imaam At-Tabaawiy (d.320h) in his book 'Al-'Aqeedatu-Tabaawiyah' on p.478 – 482 and Imaam As-Saaboonee (d.449h) in his book 'Aqeedatus-Salaf wa As-haabul-Hadeeth,' on p.98 – 105, Imaam Ibn Qudaama al-Maqdasee (d.620h) in his book 'Lum'atul-I'tiqaad' mentions the superiority of 'Uthmaan ؓ being in paradise on p.96. Imaam Barbahaaree (d.329h) in his book 'Sharhus-Sunnah' mentions the superiority of Companions and respecting them on p.28,120,124,133,137,147,161,162,164,169. Imaam Ibn Abee 'Aasim Ash-Shaibaanee (d.287h) in his book 'Kitaab Sunnah' mentions an authentic hadeeth that the Prophet ﷺ said, "You will continue to be upon goodness so long as there is amongst you those who have seen me." With the addition that includes those who saw the Companions and those who saw those after them, p.616 hadeeth no.215.

Shaykh Saleh Fawzan in his 'Kitaab at-Tawheed' on p.86 says: "The best of the Companions ؓ are the four Khaleefahs; Abu Bakr, 'Umar Ibnul-Khattab, 'Uthmaan Ibn Affan and 'Alee Ibn Abee Talib, then the ten promised paradise by name; Talha, Zubayr, 'Abdulrahman Ibn 'Auf, Abu 'Obaydah Ibnul-Jarrah, Sa'd Ibn Abee Waqqaas and Sa'eed Ibn Zayd. And the Muhaajiroon (the Migrants) are considered better than the Ansaar (the Helpers), the people of Badr, the people who pledged the allegiance of Ridhwan, the ones who were killed before the victory of Makkah and those who died after the victory."

Shaykh Abdul-Maalik Ramadhaanee says, "This is why the Prophet ﷺ would put the Muhaajiroon (the Migrants) in front of the Ansaar (the Helpers) when they would go out in war expeditions." {mentioned in a collection of four tapes recorded in Dammam 1420h}. {Tr.}

talked positively about the righteous Companions ؓ are always mentioned in goodness on the tongues. Their beautiful statements are cited, mercy is sought for them and they are often praised due to the obligation they fulfilled towards the Companions ؓ of Allaah's Messenger ﷺ.

As for the ones who speak about the Companions ؓ with unbefitting sayings, he in reality has not harmed them but only harmed himself, because the Companions ؓ have already put forward much good. They ؓ put forward great actions that they did while being with the Messenger of Allaah ﷺ. So not only does this person harm himself but he also increases the Companions ؓ in good deeds and raises their status. For if he speaks about them unjustly, his good deeds will be added to theirs, if he has any good deeds and thereby their ranks are raised. However, if he does not have any good deeds then as is said:

The clouds are not harmed by the barking of dogs.

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The clouds are not harmed by the barking of dogs.

The Virtues And Merits Of The Companions

When Allaah, the Most High, sent His Messenger Muhammad ﷺ, making the Message permanent, complete and sealing by him all previous messages, until Allaah inherits the earth and those on it, He chose the Companions ﷺ to accompany him.

He willed that they be present in his time. They remained upright as far as they were able to by struggling and striving in Jihaad with him ﷺ for the sake of Allaah, spreading his ﷺ Sunnah, taking whatever came from him ﷺ. They became the connection between the Messenger of Allaah ﷺ and those who came after them. So whoever insults them, insults the connection and firm tie that ties the Muslims to the Messenger of Allaah ﷺ.

Therefore, they gained a specific distinction and that is being chosen to accompany the Messenger of Allaah ﷺ. Allaah honoured them in this worldly life to be able to see him ﷺ and this was not gained by anyone except them ﷺ. Allaah honoured them such that they heard directly from his noble mouth ﷺ. They received this good, this light and guidance and passed it on to those after them. Due to this, the Companions have a favour and superiority over those who came after them. This is because this guidance, light and good that happened to those who followed, would not have occurred except by the connection of those chosen ones ﷺ.

It has been established that the Messenger ﷺ said, "Whoever calls to guidance will have a reward similar to all those who follow him without their reward diminishing in any way and whoever calls to misguidance, he will carry a sin similar to all those who follow him without their sins decreasing in any way."⁸

This noble *hadeeth* primarily necessitates a great portion and fortune for the Companions ﷺ because they are the ones that took this guidance and light from the Messenger ﷺ and passed it on to those after them. So all those who benefited from it, the Companions ﷺ will have the reward similar to theirs up until Allaah inherits the earth and those upon it.

Yet preceding them in this fortune is the Messenger ﷺ, since he came with this good and this guidance. Allaah will reward His Prophet ﷺ with the same reward as He gives to all those who were guided, entered the Religion of Allaah and did good deeds, without their reward decreasing in any way. This is because the Prophet ﷺ is the one who called the people firstly to this guidance. Therefore he has the same reward as all those who benefited from it due to him ﷺ.

The Companions of the Messenger of Allaah will have a great portion and fortune from that reward for they are the ones who obtained this guidance and passed it on to those after them. They are the ones who collected the Qur'aan. They are the ones who memorised it. They are the ones who passed it on to those who came after them. They are those who obtained the Sunnah of Allaah's Messenger ﷺ. They passed it on to those who came after them thereby gaining much reward and recompense. They will receive a great reward and a great fortune through the supplication of the Messenger ﷺ.

⁸ Saheeh Muslim (4/2060).

In the authentic *hadeeth*, he ﷺ said,

"May Allaah brighten the face of a person who heard one of my sayings, understood it and passed it on just as he has heard it."⁹

The Companions are the ones who heard from the Messenger ﷺ directly, without any intermediary, so this special characteristic was gained by them, may Allaah be pleased with them. Therefore, these good people, these predecessors are the strong connection that ties us with the Messenger ﷺ. Whoever insults them has severed that connection between himself and the Prophet ﷺ. This is sufficient misguidance and humiliation and Allaah's refuge is sought.

⁹ Similar wording found in Ahmad, Ibn Maajah and At-Tirmidhee. Also refer to As-Saheehab (403).

Sayings Of The Pious Predecessors Regarding The Companions

Now, I will mention to you some sayings of the pious predecessors of this *Ummah* stating the rights of the Companions of Allaah's Messenger ﷺ, in general, Mu'aawiyah being one of them. I will then mention what they have said regarding the rights of Mu'aawiyah specifically.

Imaam At-Tahaawiy says in his famous '*Al-'Aqeedatut-Tahaawiyyah*', "We love the Companions of the Messenger ﷺ and we do not become extreme in loving any one of them nor do we renounce any one of them. We hate those that hate them and speak ill of them. We only make mention of them with good. Loving them is part of the Religion (Deen), faith (Eeman) and righteousness (Ihsaan) and hating them is disbelief (Kufr), hypocrisy (Nifaaq) and transgression (Tughyaan)."¹⁰

Ibn Abil-'Izz Ibn 'Abdis-Salaam¹¹ (d.792), the explainer of *At-Tahaawiyyah* says, "Who is more astray than one who has hatred in his heart for the best of the believers after the Prophets and the leaders of Allaah's friends, the Most High. Rather the Jews and Christians are better than the *Rawaafidh* by one characteristic and that is it was said to the Jews: Who are the best in your religion? They said, 'the Companions of Moosaa (Moses) ﷺ'. It was said to the Christians: Who are the best in your religion? They said, 'the Companions of 'Eesaa (Jesus) ﷺ'. It was

¹⁰ Sharh '*Aqeedatut-Tahaawiyyah* p.528.

¹¹ See '*Sharh 'Aqeedatut-Tahaawiyyah*' with the checking by Shaykh Muhammad Nasr ud-Deen Al-Albaanee p. 15 for a complete biography. {Tr.}

said to the Raafidhah¹²: Who are the worst people in your religion? They said, 'the Companions of Muhammad ﷺ', excluding but a few.' Amongst the ones they insulted are those who are many times better than those they excluded."¹³

Imaam Al-Baghawee says in 'Sharh-Sunnah,' "Maalik said, "Whoever hates anyone from the Companions of Allaah's Messenger ﷺ and holds malice in his heart, has no right to the war-booty of the Muslims." Then he recited:

﴿مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ
وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ كَيْ لَا
يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ
وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

«What Allaah gave as booty (Fai') to His Messenger (Muhammad ﷺ) from the people of the townships, it is for Allaah, His Messenger (Muhammad ﷺ), the kindred (of the Messenger Muhammad ﷺ), the orphans, the poor, and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allaah; verily Allaah is Severe in punishment.»¹⁴

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَسْتَعِينُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ
أُولَئِكَ هُمُ الصَّادِقُونَ﴾

«(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him, and helping Allaah (i.e. helping His Religion) and His Messenger (Muhammad ﷺ). Such are indeed the truthful (to what they say).»¹⁵

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ
إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ
عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

«And (the spoils of war is also for) those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their hearts for that which they have been given (from the booty of Banu An-Nadir), and give them (migrants) preference over themselves even though they were in need of that. And whosoever is saved from his own greediness, such are they who will be the successful.»¹⁶

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِ
إِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

¹² The 'Raafidhah' are an extreme group amongst the Shee'ah sect. {Tr.}

¹³ Sharh At-Tabaawiyah p.469.

¹⁴ Soorah Al-Hashr: 7.

¹⁵ Soorah Al-Hashr: 8.

¹⁶ Soorah Al-Hashr: 9.

«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»¹⁷

A man was mentioned to Imaam Maalik, who spoke ill of the Companions of Allaah's Messenger ﷺ so he recited this Verse:

«مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي
التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ
فَاسْتَغْلَظَ فَاسْتَوَى عَلَى سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ
الْكُفَّارَ»

«Muhammad (ﷺ) is the Messenger of Allaah. And those who are with him are severe against the disbelievers, and merciful among themselves. You see them bowing and falling down prostrating (in prayer), seeking Bounty from Allaah and (His) Good Pleasure. Their mark of Faith is on their faces from the traces of prostration. This is their description in the Torah. And their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers so that He may enrage the disbelievers through them.»¹⁸

¹⁷ Soorah Al-Hashr: 10.

¹⁸ Soorah Al-Fath: 29.

Then he said, "Whoever from the people has malice in his heart towards any one of the Companions of the Prophet ﷺ has been struck by this Verse."¹⁹

Imaam Ash-Shawkaanee said regarding the explanation (Tafseer) of the Verse:

«وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِ
إِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ»

«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»²⁰

"'Those who came after them', means those who came after the Muhaajireen and the Ansaar,' which means, 'those who followed them correctly, up until the Day of Judgement.'"²¹

Then he said, "Allaah ordered them that after seeking forgiveness for the Muhaajireen and the Ansaar, that they ask Allaah to remove all malice from their hearts towards the believers in general. The Companions are included in this first and foremost, since they are the most honorable of the believers and since the context refers to them. Whoever does not seek forgiveness for the Companions in general and asks Allaah to be pleased with them has opposed what Allaah has ordered in this Verse.

¹⁹ Sharhus-Sunnah (1/229).

²⁰ Soorah Al-Hashr: 10.

²¹ Referring clearly to the saying of Allaah in Soorah Taubah:100. {Ed.}

If he finds malice in his heart towards them then the satan's incitement to evil has affected him. And he has fallen largely into disobedience of Allaah having shown enmity to the friends (of Allaah) and the best of the nation of Muhammad ﷺ.

A door will be opened for him from betrayal taking him towards the Hell Fire if he does not turn to Allaah supplicating to Him to remove any malice from his heart he has towards the best of people and the most honourable of this nation.

If he goes further to revile anyone of them, then he has complied with satan's leash which results in the anger and wrath of Allaah. This incurable disease affects those who have been put to trial by having had a teacher from the Raafidhah or by accompanying somebody from the enemies of the best nation. Satan has played with him making his lies seem beautiful to him. This is done along with false stories and fabricated superstitions. Hence, turning them away from the Book of Allaah, whereby falsehood cannot reach it (the Qur'aan) through anyone from the front or from behind and turning them away from the Sunnah of the Messenger ﷺ which is transmitted to us by the narrations of the greatest scholars in every time and age. They purchased misguidance at the expense of guidance and chose a great loss instead of the great success. And satan, the rejected one, continues to move them from place to place and level by level until they become the enemies of the Book of Allaah, the Sunnah of the Messenger ﷺ the best nation, the righteous servants and the rest of the believers. They have neglected the obligations of Allaah and they have left the sacred rites of this Religion and they have endeavoured to plot against Islaam and its people with every effort. They threw stones and mud at the Religion and its people and Allaah's Knowledge encompasses them from behind."

This is what Ash-Shawkaanee *rahimahullaah* has said in his explanation of this Verse. Then he said that Ibn Mardawaih and Imaam Al-Haakim reported, Al-Haakim authenticating it, on the authority of Sa'd Ibn Abee Waqqaas ؓ who said, "The people are upon three levels. Two levels have passed (Muhajiroon and the Ansaar) and one remains. So the best that you have been created upon is to be upon this level, which is left." Then he recited:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

(And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.)²²

It has been reported by 'Abd Ibn Humaid, Ibnul-Mundhir, Ibn Abee Haatim, Ibnul-Anbaaree in the scrolls and Ibn Mardawaih from 'Aa'ishah, may Allaah be pleased with her, who said, "they were ordered to seek forgiveness for the Companions of the Prophet ﷺ but they cursed them," then she recited the Verse:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

²² Soorah Al-Hashr: 10.

«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»²³

Imaam Muslim reported this *hadeeth* at the end of his *Sabeeh* without the recitation of this Verse.

Imaam Nawawee in his explanation says: Al-Qaadhee²⁴ says, "It seems that she said this when she heard the people of Egypt saying what they were saying about 'Uthmaan, the people of Shaam saying what they were saying about 'Alee and the Harooriyah²⁵ saying all that they were saying." The order to seek forgiveness that she pointed to refers to His saying:

«وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ»

«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»²⁶

²³ Soorah Al-Hashr: 10.

²⁴ Referring to Qaadhee 'Iyaad.

²⁵ The Harooriyah (Khawaarij) are a people whose ascription is to a place called Haroorah near Koofah in Iraq. It is the place where the Khawaarij went out against the Imaam of their time 'Alee. See p.32 of 'Al-Khawaarij' by Dr. Ghaalib Ibn 'Alee 'Awaaji'. {Tr.}

²⁶ Soorah Al-Hashr: 10.

Imaam Maalik used this as a proof that, "there is no right to the spoils (of war) for those who revile the Companions, because Allaah specified it for those who came after the Companions, seeking forgiveness for them."²⁷

Ibn Mardawaih has reported on the authority of Ibn 'Umar, that he heard a man speaking ill of some of the Muhaajireen, so he recited to him:

«لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَسْتَغْفِرُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ»

«(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allaah and to please Him, and helping Allaah (i.e. helping His Religion) and His Messenger (Muhammad). Such are indeed the truthful (to what they say).»²⁸

Then he said, "Are you from amongst these Muhaajireen?" the man said "No." Then he recited upon him:

«وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ»

²⁷ See Sharh an-Nawawee (18/158).

²⁸ Soorah Al-Hashr: 8.

«And (the spoils of war is also for) those who, before them, had homes (in Al-Madeenah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their hearts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own greediness, such are they who will be the successful.»²⁹

Then Ibn 'Umar said, "Are you from amongst these Ansaar?" the man said "No." Then he recited upon him:

«وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ»

«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»³⁰

Then Ibn 'Umar said, "Are you from amongst these?" The man said, "I hope so." Then Ibn 'Umar said, "Those that revile the Companions are not from amongst these."³¹

²⁹ Soorah Al-Hashr: 9.

³⁰ Soorah Al-Hashr: 10.

³¹ See Fath Al-Qadeer (5/198).

Imaam Ahmad Ibn Hanbal in his book, 'as-Sunnah' says, "From the Sunnah is to mention the good aspects of all of the Companions of Allaah's Messenger ﷺ remaining silent about what transpired between them. So whoever reviles the Companions of the Messenger ﷺ or anyone of them, is an innovator, a Raafidhi. Loving them is (in agreement to the) Sunnah, supplicating for them is nearness, taking them as examples is a means (to get closer to Allaah) and to take their statements is an honour." He said, "It is not allowed for anyone to mention anything of their errors, nor to insult any of them. Whoever does this, then it is upon the leader to punish him and not to forgive him but rather to confront him and call him to repent. If he repents, it is accepted from him. If he does not repent then he is again confronted and kept in jail until he repents and turns back."

Imaam Aboo 'Uthmaan As-Saaboonee in his book 'Aqeedatus-Salaf wa As-haabul-Hadeeth' says, "And their position (Ahlus-Sunnah) is that one should withhold their tongues regarding what occurred between the Companions of Allaah's Messenger ﷺ and to purify the tongues from what is considered finding fault or deficiencies in them and they hold the position of asking mercy for them and loving them."³²

Shaykhul-Islaam Ibn Taymiyyah says in 'Al-'Aqeedatul-Waasitiyyah', "From the foundation of Ahlus-Sunnah wal Jamaa'ah is the purity of their hearts and tongues towards the Companions of Allaah's Messenger ﷺ as Allaah described them in His saying:

«وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ»

³² Related by At-Tabaraanee and see Silsilat-abadeeth As-Saheebah (34).

*«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»*³³

And in the obedience to the Prophet ﷺ in his saying:

*"Do not revile my Companions, for by the One in Whose Hands is my soul, if any one of you gave the size of Uhud in gold as charity, he would not even reach a handful of theirs nor half of that (in reward)."*³⁴

Shaykhul-Islam Ibn Taymiyyah said, "And they free themselves from the way of the Raafidhah, those who hate the Companions and revile them and also the Nawaasib³⁵ sect, those who harm the Prophet's Family ﷺ with their sayings and actions. They withhold their tongues regarding what occurred between the Companions. They say regarding the narrations that are reported concerning their errors that they contain fabrications and narrations that have additions and deletions in them, misconstruing the true picture. What is authentic regarding these narrations, they (the Companions) are excused from since they tried their best to attain correct judgement. In spite of this, Ahlus-Sunnah wal-Jamaa'ah do not believe anyone of the Companions is infallible from major or minor sins. Rather it is possible for them to sin in general yet they have past virtues that necessitate forgiveness of what occurred from them, if anything. They are forgiven for sins which no other nation after them will

³³ Soorah Al-Hashr: 10.

³⁴ Saheeh Al-Bukhaaree (3673), Saheeh Muslim (2541), Abu Dawood, (4658), At-Tirmidhee (2541), all by way of Abu Sa'eed Al-Khudree may Allaah be pleased with him.

³⁵ They are those who are opposite to the Shie'ah. They showed enmity to 'Alee and the family of the Prophet ﷺ {Ed.}

be forgiven for as they have certain good deeds which those after them do not have, such that they wipe out their bad deeds. It has been established that Allaah's Messenger ﷺ has said that they are the best of all generations and that one handful of their charity is better than the size of Mount Uhud in gold of those after them. Also if one of them committed a sin then either he repented from it, or had good deeds that wiped them out, or was forgiven by virtue of his precedence (in Islaam), or by the intercession of Muhammad ﷺ since the Companions are the most deserving of his intercession. Or he has been tried with a calamity in this life thereby expiating his sins. If this then is the situation regarding the Companions' actual sins, then what about those aspects where they strived to attain a correct ruling, such that if they were correct they will receive two rewards and if they were mistaken they will receive one reward, the mistake being forgiven.

Also the amount of objectionable deeds of some of them is negligible in comparison to their virtues and their good deeds of belief in Allaah and His Messenger ﷺ, Jihaad in the path of Allaah, migration, support, beneficial knowledge and righteous actions. Whoever looks into their lives with knowledge, insight and into the virtues Allaah blessed them with would know with certainty that they are the best of creation after the Prophets. There never was and there will never be any like them. They are the elite in the generations of this nation which is the best and most noble of the nations to Allaah."

Shaykh Yahyaa Ibn Abee Bakr al-'Amree al Yamanee in his book 'Ar-Riyaadh Al-Mustataabah fee man lahu Riwaayah fis-Saheehain minas-Sahaabah' (those Companions who have a narration in the two Saheeh books, Al-Bukhaaree and Muslim): "It is a must for every sane, religious person to excuse the Companions of all that occurred between them in terms of dispute and to make an excuse for those who erred from them. To seek a good way out for them and to accept the correctness of their consensus upon what they agreed, due to their knowledge. They are the most

*«And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.»*³³

And in the obedience to the Prophet ﷺ in his saying:

*“Do not revile my Companions, for by the One in Whose Hands is my soul, if any one of you gave the size of Uhud in gold as charity, he would not even reach a handful of theirs nor half of that (in reward).”*³⁴

Shaykhul-Islam Ibn Taymiyyah said, *“And they free themselves from the way of the Raafidhah, those who hate the Companions and revile them and also the Nawaasib³⁵ sect, those who harm the Prophet's Family ﷺ with their sayings and actions. They withhold their tongues regarding what occurred between the Companions. They say regarding the narrations that are reported concerning their errors that they contain fabrications and narrations that have additions and deletions in them, misconstruing the true picture. What is authentic regarding these narrations, they (the Companions) are excused from since they tried their best to attain correct judgement. In spite of this, Ahlus-Sunnah wal-Jamaa'ah do not believe anyone of the Companions is infallible from major or minor sins. Rather it is possible for them to sin in general yet they have past virtues that necessitate forgiveness of what occurred from them, if anything. They are forgiven for sins which no other nation after them will*

³³ Soorah Al-Hasbr: 10.

³⁴ Saheeh Al-Bukhaaree (3673), Saheeh Muslim (2541), Abu Dawood, (4658), At-Tirmidhee (2541), all by way of Abu Sa'eed Al-Khudree may Allaah be pleased with him.

³⁵ They are those who are opposite to the Shae'ab. They showed enmity to 'Alee and the family of the Prophet ﷺ. {Ed.}

be forgiven for as they have certain good deeds which those after them do not have, such that they wipe out their bad deeds. It has been established that Allaah's Messenger ﷺ has said that they are the best of all generations and that one handful of their charity is better than the size of Mount Uhud in gold of those after them. Also if one of them committed a sin then either he repented from it, or had good deeds that wiped them out, or was forgiven by virtue of his precedence (in Islaam), or by the intercession of Muhammad ﷺ since the Companions are the most deserving of his intercession. Or he has been tried with a calamity in this life thereby expiating his sins. If this then is the situation regarding the Companions' actual sins, then what about those aspects where they strived to attain a correct ruling, such that if they were correct they will receive two rewards and if they were mistaken they will receive one reward, the mistake being forgiven.

Also the amount of objectionable deeds of some of them is negligible in comparison to their virtues and their good deeds of belief in Allaah and His Messenger ﷺ, Jihaad in the path of Allaah, migration, support, beneficial knowledge and righteous actions. Whoever looks into their lives with knowledge, insight and into the virtues Allaah blessed them with would know with certainty that they are the best of creation after the Prophets. There never was and there will never be any like them. They are the elite in the generations of this nation which is the best and most noble of the nations to Allaah.”

Shaykh Yahyaa Ibn Abee Bakr al-'Amree al Yamanee in his book *'Ar-Riyaadh Al-Mustataabah fee man lahu Riwaayah fis-Saheebain minas-Sahaabah'* (those Companions who have a narration in the two Saheeh books, Al-Bukhaaree and Muslim): *“It is a must for every sane, religious person to excuse the Companions of all that occurred between them in terms of dispute and to make an excuse for those who erred from them. To seek a good way out for them and to accept the correctness of their consensus upon what they agreed, due to their knowledge. They are the most*

knowledgeable with regard to their situation and the one present sees what the absent one does not. The way of the people of knowledge is to overlook deficiencies and the way of the hypocrites is to look for shortcomings. If it is a must in the Religion to hide the faults of the Muslims so what about the Companions of the final Prophet ﷺ? Consider his ﷺ saying, "Do not revile any of my Companions."³⁶ And his ﷺ saying, "A sign of a man perfecting his Islaam is that he leaves off that which does not concern him."³⁷ This is the way of the pious predecessors and all besides it is just desires and loss."³⁸

Al-Haafidh Ibn Hajr in 'Fathul-Baaree' mentioned the saying of Abul-Mudhaffar As-Sam'aanee, "Exposing the faults of the Companions is a sign of betrayal from the one who does it. Further, it is an innovation and misguidance."³⁹

Imaam Al-Maimooni said: Ahmad Ibn Hanbal said to me, "O Abul-Hasan if you see a man mention any of the Companions with evil then question his Islaam."

Al-Khateeb Al-Baghdaadee narrated in his book 'Al-Kifaayah' with his chain of narration to Abee Zur'ah Ar-Raazee that he said, "If you see a man defaming any of the Companions of Allaah's Messenger ﷺ then know that he is a heretic, because we believe in the Messenger of Allaah ﷺ and in the Qur'aan as being true. It is the Companions who have conveyed this Qur'aan and the Prophetic guidance to us. Yet they seek to criticise our witnesses (to the Revelation) so as to nullify the Book and the Sunnah. They are more deserving to be refuted and they are the heretics."⁴⁰

³⁶ Saheeh Al-Bukhaaree (3673), Saheeh Muslim (2541), Abu Dawood, (4658), At-Tirmidhee (2541), all by way of Abu Sa'eed Al-Khudree.

³⁷ See At-Tirmidhee (2317), Ibn Maajah (3976), authenticated by Shaykh Al-Albaani rahimahullaah in 'Mishkaat Al-Masaabih' (4839) by way of Abu Hurayrah.

³⁸ 'Al-Riyaadh Al-Mustataaba' p.311.

³⁹ Fathul-Baaree (4/360).

⁴⁰ Al-Kifaayah p.49.

Imaam Ibn Katheer said in explaining Allaah's saying:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾

«The first to embrace Islaam from the Emigrants (Muhaajiroon) and the Helpers (Ansaar) and those that follow them upon righteousness, Allaah is pleased with them and they are pleased with Him.»⁴¹

"Allaah the Exalted informed us that He is pleased with the first to embrace Islaam from the Emigrants and the Helpers and those who follow them correctly. So accursed be those who hate them or revile all or some of them, especially the best of the Companions after the Messenger ﷺ. The best and most superior of them, I mean the great truthful one, the great Khaleefah Abu Bakr Ibn Abee Quhaafa, for the forsaken amongst the Rawaafidh have enmity towards the best of the Companions and they hate and revile them, we seek refuge in Allaah from this. This shows that their intellect is upturned and their hearts are reversed. Where do these people stand in terms of belief in the Qur'aan if they revile those whom Allaah is pleased with? As for Ahlus-Sunnah (the People of the Sunnah) they seek Allaah's pleasure for those whom Allaah is pleased with, and they curse those whom Allaah and His Messenger ﷺ curse. They show allegiance to those whom Allaah is friends with and they have enmity to those whom Allaah shows enmity to. They are followers not innovators and they imitate⁴² and do not initiate (newly invented matters in the religion). This is why they are the successful party of Allaah and are His believing servants."

⁴¹ Sooratut-Tawbah: 100.

⁴² They imitate the Prophet ﷺ. {Tr.}

Al-Haafidh Ibn Hajr Al-'Asqalaanee *rahimahullaah* said, "Ahlus-Sunnah have agreed that it is obligatory to forbid cursing any one of the Companions due to the fighting that took place between them even if those in the right were known. This is so because they did not fight each other except after considering themselves upon the Truth, and Allaah, the Most High, has excused the one who errs in striving to reach a correct ruling. Rather, it is established that the one who errs will be rewarded with one reward and the one who is correct in his judgement will receive two rewards."⁴³

⁴³ Fathul-Baaree (13/34).

The Sayings Of Trustworthy Scholars Regarding Mu'aawiyah Ibn Abee Sufyaan

Ibn Qudaama al-Maqdasee said in 'Lum'atul 'Itiqaad', "Mu'aawiyah is the maternal uncle of the believers and the scribe of Allaah's revelation and one of the Muslim Khaleefahs – May Allaah be pleased with them."

The commentator of Tahaawiyyah (Ibn Abil-'Izz Ibn 'Abdis-Salaam) said, "The first of the Muslim kings was Mu'aawiyah and he was the best of the Muslim kings."

Imaam Ad-Dhahabee says in 'Siyar 'Alam an-Nubalaa': "(Mu'aawiyah is) the leader of the believers and king of Islaam."

Al-Bayhaqee narrated from Imaam Ahmad that he said, "The Khaleefahs are Abu Bakr, 'Umar, 'Uthmaan and 'Alee." It was said to him, "What about Mu'aawiyah?" He said "There was no one in the time of 'Alee more deserving of being the Khaleefah than 'Alee and may Allaah have mercy on Mu'aawiyah."

Ibn Abee Dunyaa⁴⁴ narrated with his chain up to 'Umar Ibn 'Abdulaziz that he said, "I saw the Messenger ﷺ in a dream and Abu Bakr and 'Umar were sitting with him so I greeted him and I sat down. While I was sitting 'Alee and Mu'aawiyah were brought in. They were made to enter a house and the door was closed and I was watching. In no time 'Alee came out saying it has been judged in my favour, I swear by the Lord of the Ka'ba. Then, in no time, Mu'aawiyah came out saying, "My Lord has forgiven me, I swear by the Lord of the Ka'ba."

Ibn 'Asaakir narrated on the authority of Abu Zur'ah Ar-Raazee, that a man said to him, "I hate Mu'aawiyah". So he said to him, "Why?" The man replied, "because he fought against 'Alee." He said, "Woe to you, indeed Mu'aawiyah's Lord is Merciful and his disputant is noble so what is your reason for entering between them, may Allaah be pleased with them both."

Imaam Ahmad was asked concerning that which had occurred between 'Alee and Mu'aawiyah, so he recited:

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا
تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ﴾

«That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.»⁴⁵

Similar statements have been made by more than one of the pious predecessors.

⁴⁴ d.281h at the age of 73 years. {Tr.}

⁴⁵ Soorah Al-Baqarah:134.

'Abdullaah Ibn Mubaarak was asked about Mu'aawiyah. He replied, "What should I say about a man who, when the Prophet ﷺ said, 'Sami'allaahu liman hamidah' (Allaah responds to the one who praises Him), Mu'aawiyah, standing behind him, said, 'Our Lord to You belongs praise'."

It is well known that "Sami'a" here means 'responds to'. Mu'aawiyah ﷺ gained the superiority of praying behind the Messenger ﷺ. The Messenger ﷺ said, 'Allaah responds to the one who praise Him.' And Mu'aawiyah ﷺ praying behind the Prophet ﷺ said, 'Our Lord to You belongs praise'.

It was said to 'Abdullaah Ibn Mubaarak, "Which of the two is better, Mu'aawiyah or 'Umar Ibn 'Abdulaziz?" So he said, "The dust gathered in the nose of Mu'aawiyah with the Messenger ﷺ is better and superior than 'Umar Ibn 'Abdulaziz." ⁴⁶

Mu'aafah Ibn 'Umran was asked, "Which of the two is better, Mu'aawiyah or 'Umar Ibn 'Abdulaziz?" So he became angry and said to the questioner, "Are you likening a man from the Companions to a man from the successors (followers of the Companions)? Mu'aawiyah is his Companion, his brother in law ⁴⁷, his scribe, his trust upon the revelation of Allaah."

⁴⁶ Compare this statement to that of Maududi in his book 'Al Khilaafah wal Mulk' when he accused Mu'aawiyah with deception (p.66, p.78, p.84) and said of him, "Mu'aawiyah has clearly gone against the book of Allaah and the Sunnah of the Messenger ﷺ" (p. 113). Maududi further said, "Mu'aawiyah took on board, due to political gains what opposes a part of the legislation" (p.113). Sayid Qutb said in his book 'Kutob wa Shakhsiyaat,' "And when Mu'aawiyah and his companion were established upon lies, cheating, deception, hypocrisy, bribery and the selling of the Muslims' honour, 'Alee did not go down to this lowest level" (p.242). {Tr.}

⁴⁷ Umm Habeebah, the wife of the Prophet ﷺ is Mu'aawiyah's sister. {Tr.}

Al-Fadl Ibn Ziyaad said, "I heard Abu 'Abdillaah (Imam Ahmad) when he was asked regarding a man who had degraded Mu'aawiyah and 'Amr Ibn 'Aas, is he to be called a Raafidee⁴⁸? He replied, 'Indeed no one has the audacity to attack them except that he has a hidden evil. No one degrades any of the Companions except that he has an evil soul.'"

'Abdullaah Ibn Mubaarak said, on the authority of Muhammad Ibn Muslim who said, on the authority of Ibraheem Ibn Maysara who said, "I never saw 'Umar Ibn 'Abdulaziz hit any person except one who reviled Mu'aawiyah. This one he whipped many times."

Abu Tawbah Ar-Rabee' Ibn Naafi' Al-Halabee said, "Mu'aawiyah is a curtain for the rest of the Companions of Muhammad ﷺ, so if a man lifts that curtain he will have the audacity to speak against those behind it."

Most of the aforementioned statements can be found in 'Al-Bidaayah wa Nihaayah' by Ibn Katheer, in the biography of Mu'aawiyah⁴⁹.

Imaam Al-Bukhaaree rahimahullaah included a chapter in the section, 'The Virtues of the Companions' in (Saheeh Al-Bukhaaree) saying, 'Chapter: Mention of Mu'aawiyah – may Allaah be pleased with him'. He mentioned therein three hadeeths, the first being:

On the authority of Ibn Abee Mulaika, who said, "Mu'aawiyah offered one Raka'a (unit of prayer) for Witr after the Isha prayer." Ibn 'Abbass was approached about this and he said, "Leave him for he has accompanied the Messenger of Allaah ﷺ".

⁴⁸ A Raafidee is the singular of Rawaafidh. They are an extreme sect from the Shee'ah. Literally Raafidee is a person who has rejected the truth. {Ed.}

⁴⁹ 'Al-Bidaayah wa Nihaayah' Vol.8 (p.130,139).

The second hadeeth: On the authority of Ibn Abee Mulaika, it was said to Ibn 'Abbass "Will you speak to the Chief of the Believers Mu'aawiyah for he does not offer except one unit of the Witr prayer?" So Ibn 'Abbass replied, "he is indeed a faqeeh (a learned man)."

The third hadeeth: On the authority of Mu'aawiyah ﷺ, who said, "Indeed you offer a prayer that we, who accompanied the Prophet ﷺ did not see him pray. Indeed he forbade it, "meaning praying two rakahs (units of prayer) after the 'Asr prayer."

Al-Haafidh Ibn Hajr in his explanation said, "Al-Bukhaaree expressed in this chapter by saying, 'Mention of Mu'aawiyah' and not, 'The Merits of Mu'aawiyah' or 'The Excellence of Mu'aawiyah' because his superiority is not clear from the hadeeths mentioned, except that the apparent testification from Ibn 'Abbass for him having scholarly knowledge and Companionship is a proof of great superiority."

Ibn Abee 'Aasim wrote a small book about his excellence as did Abu 'Amr Ghulam Tha'lab and Abu Bakr An-Naqaash. Ibnul-Jawzee set forth in (his book) in 'Al- Mawdu'aat' (the book of fabricated narrations) some of the hadeeths which they mentioned then he followed it with the statement of Ishaq Ibn Rahawayh, "There is nothing authentic concerning the virtue of Mu'aawiyah"⁵⁰ This is the secret why Imaam Al-Bukhaaree left out the word 'excellence' following the statement of his teacher. Yet, with his deep outlook, he derived that which would repel the heads of the Rawaafidh (extreme Shee'ah)."⁵¹

⁵⁰ There is some doubt over the authenticity of this statement because "in its chain there is a man whose condition is unknown, See 'Tabseel ma faata at -Tabdeeth' by Amr Ibn Abdul-Muniem Saleem (p.144)." See 'Mukhtasar Tat-beerul-Janaan wal- lisaan 'anil khawd wat- Tafawuh bi-thalb Mu'aawiyah Ibn Abee Sufyaan' by Ibn Hajr al Haitami summarised by Sulaiman Ibn Salih al Khurashi. {Tr.}

⁵¹ See Fatbul-Baaree (7/103/104).

It is narrated in Saheeh Muslim that Allaah's Messenger ﷺ said regarding Mu'aawiyah, *"may Allaah not fill his stomach."* Imaam Muslim narrates with his chain reaching to Ibn 'Abbass who said: *I was once playing with young children and the Messenger of Allaah ﷺ came so I hid behind the door. He came and struck me between my shoulders (playfully) with his hand and said, "Go and call Mu'aawiyah." I went then came back and said, "He is eating." He ﷺ said, "Go and call him." I went then came back and said, "He is eating." He ﷺ said, "May Allaah not fill his stomach."*

Imaam Muslim *rahimahullaah* concluded with this *hadeeth*, those *hadeeths* showing the supplication the Prophet ﷺ made. Hence any dispraising or supplication that he gave against anyone who was not deserving of that, will be considered a purification for them or a reward or mercy. This is similar to his ﷺ saying, *"may your hands be covered in dust,"* and *"may your mother be bereaved,"*⁵² and *"may she be childless"*⁵³, and *"may you never age."*⁵⁴ He set forth in his Saheeh many of these *hadeeths*.

One of them is this *hadeeth* and it was preceded by the *hadeeth* of Anas Ibn Maalik⁵⁵ who said:

⁵² This was said to Mu'aadh Ibn Jabal when he said, "shall we be questioned about what we say with our tongue?" (Tr.)

⁵³ See 'an-Nihaayah fi Ghareeb al-Hadeeth wal Athar' of Ibn Atheer, p.630. Dar Ibn Jawzee. This was mentioned to Safiyyah when it was said to him ﷺ that she is in her menstruation then he said to her, "may she be childless" which means that Allaah has made her barren. (Tr.)

⁵⁴ As in the above *hadeeth*. (Tr.)

⁵⁵ "When the Prophet ﷺ went to Madeenah, Umm Anas went to see the Messenger ﷺ and with her was her son Anas Ibn Maalik. She said: O Messenger of Allaah take this boy who may serve you. He ﷺ accepted this and his (Anas Ibn Maalik) age then was 10 years old. He continued to serve the Messenger until he ﷺ passed away while being pleased with him. He used to pray and lengthen his prayer until his feet bled. When he completed the recitation of the Qur'aan, he gathered his children and family and supplicated for them. He accompanied the Messenger ﷺ in eight battles. He lived in Madeenah and

Umm Sulaim⁵⁶ had an orphan girl with her (Umm Sulaim being the mother of Anas). The Messenger of Allaah ﷺ saw her once and said, *"Is it you? You have grown, may you never age."* The orphan girl returned to Umm Sulaim crying and Umm Sulaim said to her, *"What is wrong with you O daughter?"* The young girl said, *"The Prophet ﷺ supplicated against me that I do not ever age so now I shall never grow in age."* Or she said, *"I shall never grow in my life."* Umm Sulaim went out in a hurry wrapping her head with a covering until she met the Prophet ﷺ. He said ﷺ to her, *"what is wrong O Umm Sulaim?"* She said, *"O Messenger of Allaah, did you supplicate against my orphan girl?"* The Prophet ﷺ said, *"And what was that?"* She said, *"She claims that you supplicated against her, that she never grows in age or in life."* The Messenger ﷺ laughed and then said, *"O Umm Sulaim, don't you know that I have put a condition upon my Lord saying: (O my Lord!) I am a human being, I feel pleasure just as human beings feel pleasure and I get angry just as human beings get angry."*

witnessed the victories (over other lands). Then he moved to Basra and died there at 93 years being the last of the Companions to die in Basra. 1286 *ahadeeth* have been reported from him. He was one of the distinguished Companions who narrated many *ahadeeth*. The Prophet ﷺ supplicated for him to be blessed in his provisions and children. Allaah willed this and when he died, he had 98 offspring from his children and their children and their children. As for his provision, then clouds would bring rain to his field sometimes and it would not rain elsewhere." See 'al-Fawaaid ad-Dhababiyya min Arba'een an-Nawawiyya' a compilation of benefits from various scholars collected by Abu 'Abdillaah Humood Ibn 'Abdillaah al-Mattar and Abu Anas 'Alee Ibn Hussein Abu Lawz p. 58. (Tr.)

⁵⁶ "She accepted Islam with the early Muslims from the Ansaar. Abu Talha proposed to her. She said 'O Abu Talha, don't you know that your god that you worship comes from the ground which a Haba shee from such and such tribe carves?' He said 'yes.' She said to him, 'Don't you have any shame in worshipping wood? If you became a Muslim then I'd not want any other dowry but that.' He said, 'I will first look at my situation.' He went and then came and said, 'I testify that none has the right to be worshipped except Allaah and that Muhammad is the Messenger of Allaah.' Then she said, 'O Anas marry Abu Talha to me, and so he did.'" See 'Juz'on Feehi Fawaaid Hadeeth Abi 'Umayr' p.8 by Imaam Abil 'Abbass Ahmad Ibn Abee Ahmad at-Tabaree al-Baghdaadee ash-Shaafi'ee. (Tr.)

So, any person from my Ummah, whom I have supplicated against and he is not deserving of it then let it be a source of purification, charity and a pious act that brings him nearer (to You) on the Day of Judgement."

Straight after this hadeeth, Imaam Muslim narrated the hadeeth where the Messenger of Allaah ﷺ said about Mu'aawiyah, "may Allaah not fill his stomach," and this is from his (rahimahullaah) articulacy and his excellency in arranging his Saheeh. This also shows his precise understanding and good derivation (rahimahullaah).

Imaam An-Nawawee in his explanation of Saheeh Muslim says, "Imaam Muslim understood from this hadeeth that Mu'aawiyah was not deserving of the supplication against him and for this reason he included it under this chapter. Others besides him considered it from the virtues of Mu'aawiyah."⁵⁷ Meaning that others besides Imaam Muslim considered it from the virtues of Mu'aawiyah because in reality it becomes a supplication for him.

Ibn Katheer said in his explanation of the Verse:

﴿وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾

«And whoever is killed oppressively (intentionally with hostility and oppression and not by mistake), We have given his heir the authority. But let him not exceed limits in the matter of taking life. Verily, he will be helped (by Allaah and the Islaamic law).»⁵⁸

⁵⁷ Sharh Saheeh Muslim, Imaam Nawawee V. 16 p.156.

⁵⁸ Soorah Al-Israa: 33.

"Ibn 'Abbass, the scholar of this Ummah understood from the generality of this blessed Verse to refer to the leadership of Mu'aawiyah and that he would take sovereignty as he was 'Uthmaan's heir and 'Uthmaan was killed oppressively, may Allaah be pleased with him. Mu'aawiyah was demanding that 'Alee hand over 'Uthmaan's killers so that he may take vengeance from them, as he was also an Umayyid"⁵⁹. 'Alee was asking Mu'aawiyah for respite until he had established himself and then he would hand them over. At the same time he was requesting Mu'aawiyah to surrender Shaam⁶⁰ to him. However, Mu'aawiyah refused that until 'Alee surrendered those who killed 'Uthmaan. He also refused to take the pledge of allegiance to 'Alee, both he and the people of Shaam. After some contention, he established himself and leadership was passed over to him as Ibn 'Abbass said and derived from this blessed Verse. This is a matter of amazement."⁶¹

In Saheeh Al-Bukhaaree there occurs on the authority of Anas Ibn Maalik ؓ, that the Prophet ﷺ said, "the sign of Faith is love for the Ansaar⁶² and the sign of hypocrisy is hatred for the Ansaar."⁶³

Al-Haafidh Ibn Hajr mentioned in 'Fathul-Baaree', "This virtue of the Ansaar is shared by those who have in common the reason that earned them that virtue, that is aiding Allaah's Messenger ﷺ." Then he said, "And it has been established in Saheeh Muslim on the authority of 'Alee ؓ who said, the Prophet ﷺ said (to me), "None loves you except a believer and none hates you except a hypocrite"." This follows without exception to the prominent amongst the Companions. The author

⁵⁹ Both 'Uthmaan and Mu'aawiyah are from the Umayyid tribe. {Tr.}

⁶⁰ Today Palestine, Jordan, Syria and Lebanon. {Ed.}

⁶¹ Tafseer Ibn Katheer: (3/38).

⁶² Lit. The Helpers-The believers from amongst the people of Al-Madeenah. Those who gave victory and support to the Messenger ﷺ and his Companions when they migrated to Al-Madeenah. {Ed.}

⁶³ See Fathul-Baaree volume 1, (no.18).

of 'Mufhim' ⁶⁴ said, "As for the wars that occurred between them, if some of them showed hatred for others, it is not of this type. Rather it is an extraordinary situation that necessitated differences, and for this reason they did not accuse each other with hypocrisy. Their position in that situation was one of those striving to reach a correct ruling, the one being correct receiving two rewards and the one who erred receiving one reward. And Allaah knows best." ⁶⁵

Shaykh Yahyaa Ibn Abee Bakr Al-Aamri Al-Yamani said in his book 'Al Riyaadh al Mustataabah fee Tarjumati Abee Moosaa Al-Ash'aree radiallaahu 'anhu': The Shareef ⁶⁶ Imaam Muhammad Ibn Ibraheem Ibn Murtada, may Allaah be pleased with him, mentioned that, "hating 'Alee was a sign of hypocrisy early on in Islaam for it was heavy upon the hypocrites and for this reason it was said regarding the Ansaar that hating them was also a sign of hypocrisy. Loving them and 'Alee was a sign of Faith."

He used as proof that, "the Khawaarij hated 'Alee and declared him a disbeliever yet it is agreed they were not considered hypocrites even though their sin was great and their leaving Islaam was something mentioned by the Prophet ﷺ. The Baatiniyyah ⁶⁷ love 'Alee even though their state of disbelief is agreed upon. Likewise the Raafidbah love him even upon their state of misguidance and transgression. In any case no one with a clean heart and upright Religion begins to revile the early people, the Companions and begins to find faults in them and looks and searches for their errors and shortcomings, we ask Allaah for forgiveness and security." ⁶⁸

⁶⁴ The book is called 'Mufhim fi Sharh Saheeb Muslim.' {Ed.}

⁶⁵ Fathul-Baaree (1/63).

⁶⁶ Shareef here means: from the family of the Prophet ﷺ {Ed.}

⁶⁷ Lit. The Hiders. They are an extreme sect of the Shee'ah. {Ed.}

⁶⁸ 'Al Riyaadh Al-Mustataaba fi Tarjumat Abee Moosaa al -Ash'aree' p.195.

Al-Haafidh Ad-Dhahabee said in his book 'Meezanul-I'tidaal,' "If it is said: How is it allowed to consider an innovator as reliable when the definition of reliability is justice and precision? So how can a person of innovation be just? The answer is that innovations are of two types: The lesser innovation, such as the innovation of extreme tashay'u' ⁶⁹ and tashayu' without extremism and enmity. This was present in many of the Companions' successors and those that followed them, while preserving righteousness, piety and truthfulness. If their narrations were rejected, much of the Prophetic sayings would be lost, this harm being clear. The (second type of innovation) which is the greater innovation includes the innovation of complete Rafdh ⁷⁰ and having extremism in that. This includes lowering the status of Abu Bakr and 'Umar, may Allaah be pleased with them both, and calling to this. These do not have their narrations accepted and they have no honour. Also I do not find now, in this type, a trustworthy man, rather lying is their mark, deceit and hypocrisy is their trait. So how can narrations be accepted from those whose condition is like this, far be it and never! An extreme person from the Shee'ah in the time of the early Muslims and according to them was one who spoke ill of and reviled 'Uthmaan Ibn 'Affaan, Zubair Ibnul-Awaam, Talha, Mu'aawiyah Ibn Abee Sufyaan and a group who fought 'Alee, may Allaah be pleased with him. Whereas an extreme Shee'ah in our time and according to us is one who declares them disbelievers and renounces himself from Abu Bakr and also 'Umar. This one is a misguided liar." ⁷¹

⁶⁹ Tashay'u' is the early form of Shee'ism, which merely preferred the Prophet's family ﷺ over other Companions. {Ed.}

⁷⁰ Rafdh refers to the way of the Rawaaafidh, an extreme sect of the Shee'ah who curse and declare as disbelievers almost all of the Companions except some of the family of the Prophet ﷺ (Ahlul Bait). {Tr.}

⁷¹ Meezanul-I'tidaal (1/5).

Of the scholars of *hadeeth* who were described as giving preference to the Prophet's ﷺ family (*tashayyu'*) is Al-Fadl Ibn Dukayn Abu Nu'aim, the Shaykh of Al-Bukhaaree. Al-Haafidh Ibn Hajr mentioned in his introduction to 'Fathul-Baaree', "There has been much praise for Al-Fadl Ibn Dukayn in terms of his memory and precision. Yet there are some people who spoke against him due to 'tashayyu'. Despite this Al-Fadl Ibn Dukayn was known to have said, "never have the recording Angels written against me that I abused Mu'aawiyah". " ⁷²

Of those also described with *tashayyu'* is Muhammad Ibn Fudail Ibn Ghazwaan Al-Koofee. Al-Haafidh Ibn Hajr said, "Those who hesitated in narrating from him only did so due to his *tashayyu'*." Ahmad Ibn 'Alee Al-Abaar said that Abu Hashim narrated to him saying, "I heard Ibn Fudayl say, "May Allaah have mercy on 'Uthmaan and may He have no mercy for those who do not seek Allaah's mercy for him. Abu Haashim said, "And I saw the signs of Ahlu-Sunnah wal-Jamaa'ah in him, may Allaah have mercy upon him." ⁷³

Shaykhul-Islam Ibn Taymiyyah said ⁷⁴, "It is forbidden to curse or revile anyone of the Companions of the Prophet ﷺ. Whoever curses anyone from them such as Mu'aawiyah Ibn Abee Sufyaan, 'Amr Ibn 'Aas and those like them, or those better than them, such as Abu Moosaa Al-Ash'aari, Abu Hurayrah and others, or those who are better than these like Talha Ibn 'Ubaydillaah, Az-Zubair Ibnul-'Awaam, 'Uthmaan Ibn 'Affaan, 'Alee Ibn Abee Taalib, Abu Bakr As-Siddeeq, 'Umar Ibnul-Khattab or 'Aa'ishah, the Mother of the Believers and others from the Companions of the Messenger ﷺ, then he deserves an extreme punishment by agreement of the scholars of this Religion. The scholars differed as to whether this person is punished by killing or by something less."

⁷² Introduction of Fathul-Baaree, p. 434.

⁷³ Introduction of Fathul-Baaree, p. 441.

⁷⁴ What follows is a series of statements made by Shaykhul-Islam Ibn Taymiyyah رحمه الله in answering a question about Mu'aawiyah Ibn Abee Sufyan.

"There is not one amongst the first and the last of the Emigrants ⁷⁵, who has been accused of hypocrisy. Rather all of them are believers whose faith has been testified to."

"As for Mu'aawiyah Ibn Abee Sufyaan and those who had been set free, who embraced Islaam after the Conquering of Makkah ⁷⁶ like 'Ikrima Ibn Abee Jahl, Al-Haarith Ibn Hisham, Suhail Ibn 'Amr, Safwaan Ibn Umayyah and Abu Sufyaan Ibnul-Haarith Ibn 'AbdulMuttalib. These and others are from those who perfected their Islaam by the agreement of the Muslims. Nobody ever accused them of hypocrisy and Mu'aawiyah ﷺ was taken by the Prophet ﷺ as his scribe from the time he embraced Islaam."

"When Yazeed Ibn Abee Sufyaan died during the Khilaafah of 'Umar Ibnul-Khattab ﷺ, he gave charge to his brother Mu'aawiyah ﷺ. 'Umar Ibnul-Khattab ﷺ was amongst the greatest of those with insight (on matters) and of the most informed about the conditions of people. He was the most upright in and the most knowledgeable of the truth."

"Never did 'Umar or Abu Bakr give charge over the Muslims to a hypocrite. Neither did they choose their relatives and never did they fear the reproach of those that found fault."

"It is known that Mu'aawiyah and 'Amr Ibnul-'Aas and others had some discord between them, yet no one accused them of lying about the Prophet ﷺ neither their supporters nor those fighting them. Rather all of the knowledgeable Companions and their successors after them are in agreement that they were truthful about the Messenger of Allaah ﷺ. They were trusted when they narrated from him ﷺ but a hypocrite is not trusted for he lies about the Prophet ﷺ."

⁷⁵ Those who migrated to Madeenah to live beside the Prophet ﷺ. {Ed.}

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⁷⁵ Those who migrated to Madeenah to live beside the Prophet ﷺ. {Ed.}

⁷⁶ Which was in the year 8H. {Ed.}

"None of Ahlu-Sunnah wal-Jamaa'ah and the scholars of this Religion believe in the infallibility of anyone of the Companions, their relatives, the early generations or others. Rather it is possible for them to fall into sins and Allaah forgives them once they repent, raising their station by that. He forgives them by means of expiation through their good deeds or other ways and means. This is regarding those sins they actually fell into, whereas in those affairs which they strived to attain a ruling they sometimes were correct and at other times were incorrect. When they strived to attain a ruling and were correct, they would receive two rewards and if they were incorrect they would get one reward for their effort, their error being forgiven."

"Mu'aawiyah did not call for himself to be khaleefah and was not given the oath of allegiance to it when he fought 'Alee. He fought not because he considered himself to be the khaleefah or deserving of the khilaafah. This they all agreed upon and he himself would affirm this to whoever asked him. He and his companions did not consider it permissible that they initiate the fight against 'Alee and his companions. But 'Alee, (may Allaah be pleased with him) and his companions believed that Mu'aawiyah and his companions must pledge allegiance and show obedience to 'Alee, due to his authority such that there be only one khaleefah for the Muslims. Considering them defecting from this obligation he decided that Mu'aawiyah and his companions should be fought until they fulfilled it. All this so that obedience and unity occur. Mu'aawiyah and his companions did not see that it was obligatory upon them and if they were fought against they would consider themselves oppressed because 'Uthmaan was killed oppressively as was agreed by all the Muslims and his killers were in 'Alee's camp, he having authority over them."

"Also the hadeeth "Ammaar will be killed by the transgressing group"⁷⁷ is not a clear proof against Mu'aawiyah and his companions, as it may be referring to the group which attacked 'Ammaar until they killed him, which was a group from the main army. However, those pleased with 'Ammaar's killing would be under the same ruling as those who killed him. And it is known that there were amongst the main army those who were not pleased with the killing of 'Ammaar such as 'Abdullaah Ibn 'Amr Ibnul-'Aas and others. Rather all the people renounced the killing of 'Ammaar, even Mu'aawiyah and 'Amr."

⁷⁷ Referring to 'Ammaar Ibn Yaasir who was killed by Mu'aawiyah's army in the fight against 'Alee (Tr.)

Conclusion

In conclusion, it is obligatory for the right minded person to have good opinion about the blessed Companions, with regard to the trials and tribulations that occurred between them and to withhold from speaking about them except with good, seeking Allaah's pleasure for all of them. He must also have love and allegiance to them being certain that they are between one or two rewards (because they exerted all their efforts in trying to seek the truth).

The explainer of *At-Tahaawiyyah* (Ibn Abil-'Izz Ibn 'Abdis-Salaam) did well when he referred to what transpired between 'Alee and Mu'aawiyah, may Allaah be pleased with them both, saying:

"We speak good of them all (as Allaah says):"

﴿رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

*"Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful."*⁷⁸

⁷⁸ Soorah Al-Hasbr: 10.

Then he said, "*Allaah has safeguarded our hands from the trials and tribulations that took place in his time (meaning the era of the Leader of the Believers 'Alee, may Allaah be pleased with him), so we ask Him by His Grace and Generosity to safeguard our tongues from it.*"

All praise is due to Allaah, the Lord of the Worlds and may prayers, peace and blessings be upon the best of His creation and best Messenger, our Prophet and Leader, Muhammad Ibn 'Abdillaah, upon his family, his Companions and those who follow them in righteousness until the Day of Judgement.

Glossary

Technical words and terms

A

- Aakhirah *the Hereafter.*
- 'Aalim (pl. 'Ulamaa.) *learned religious scholar.*
- Aayah (pl. Aayaat) *a section of the Qur.aanic text often referred to as a verse. It is also the smallest unit of revelation.*
- Adhaan *the call to prayer pronounced loudly to indicate that the time of prayer has entered.*
- Ahad *solitary Hadeeth, report by a single person or by odd individuals.*
- Ahlul-Kitaab (People of the Book) *term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.*
- Al-Kabaa.ir *the major sins.*
- Allaah *the Creator of the Universe. Allaah (subhaanahu wa ta'aala) is singular and is not human nor part of a Trinity, as in Christianity.*
- Al-Masjid Al-Aqsaa *the masjid in Al-Quds (Jerusalem), which is the third holiest masjid in Islaam.*

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| Al-Masjid An-Nabawee | <i>the Prophet's masjid in Madeenah, which is the second holiest masjid in Islaam.</i> |
| Al-Masjid Al-Haraam | <i>the grand masjid in Makkah, which is the holiest masjid in Islaam.</i> |
| 'Aqeedah | <i>creed, belief, way of thinking.</i> |
| 'Aqeeqah | <i>the sacrificing of two sheep for a boy or one sheep for a girl on the occasion of their birth, as a token of gratitude to Allaah for His favours.</i> |
| 'Aql | <i>intellect, rationality, reason.</i> |
| Asl (pl. Usool) | <i>root, origin, source.</i> |
| 'Asr, Salaat al- | <i>late afternoon prayer. The third of the obligatory five daily prayers.</i> |
| Athar (pl. Aathaar) | <i>deeds and precedents of the Companions of the Prophet (sal-Allaahu 'alayhe wa sallam).</i> |
| 'Awrah | <i>reference to the portions of a person's body that are to be covered properly. Under different circumstances, a person's 'awrah will be different. For example, for women, their 'awrah in the prayer when no men are around is different from their 'awrah when they go out in public which is yet different from their 'awrah when they perform the Hajj or the 'Umrah.</i> |

B

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| Baatil | <i>null and void.</i> |
| Baqee' | <i>the graveyard of the people of Madeenah, close to the Prophet's masjid. A number of the Prophet's (sal-Allaahu 'alayhe wa sallam) wives and daughters are buried there, including many thousands of his companions.</i> |
| Bid'ah | <i>an innovation in the religion of Islaam. This is to be detested and rejected.</i> |

Bismillaahir-Rahmaanir-Raheem *literally means "In the name of Allaah the Most Gracious, the Most Merciful".*

D

Dajjaal *great liar or deceiver. The one-eyed beast popularly known as the Anti-Christ.*

Daleel (pl. Adillaah) *proof, indication, evidence.*

Da'wah *missionary work to invite all people to worship Allaah as one without associating any partners with Him, in short - Islaam.*

Deen *way of life, religion.*

Dhuhaa *the forenoon. Also time for the voluntary prayer.*

Du'aa *prayer, supplication.*

Dunyaa *this world.*

E

'Eed al-Fitr and 'Eed al-Adhaa *two Islaamic festivals. The first occurs at the end of the fasting month of Ramadhaan, whilst the second occurs at the end of the Hajj.*

F

Fajr, Salaat al- *pre-dawn prayer. The first of the obligatory five daily prayers.*

Fardh *obligatory, obligation.*

Fardh 'ayn *personal obligation.*

Fardh kifaayah *collective obligation.*

Fatwa (p. Fataawa) *legal ruling based upon the Qur.aan and the Sunnah, passed by a Scholar in response to a question.*

Fiqh *Islaamic jurisprudence.*

Fitnah *translates to civil strife, war, riot, or satanic act.*

G

Ghusl

"major ritual purification", the complete ritual washing of the body. It is required, for example, after sexual intercourse or after a woman has completed her menses.

H

Hadeeth (pl. Ahaadeeth)

literally means "sayings" and could refer to the recorded quotes of anyone. Usually, it is the title given to the collection of recorded words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.

Hajj

the "major pilgrimage". The once in a lifetime obligation (only if one possesses the means) of pilgrimage to Makkah, made up of specified rites performed between the 8th to the 13th day of Dhul-Hijjah (eleventh month of the Islaamic year). It is one of the five pillars of Islaam.

Halaal

that which is lawful/missible in Islaam.

Haraam

that which is unlawful/forbidden in Islaam.

Hasan

an acceptable Hadeeth although it does not reach the level of authenticity of a Saheeh Hadeeth. It is still considered an authority in Islaamic Law.

Hijaab

a reference to the proper dress of a Muslim woman which covers her completely.

Hijrah

the Prophet Muhammad's (sal-Allaahu 'alayhe wa sallam) migration from Makkah to Madeenah, signifying the beginning of the Islaamic calendar.

Hukm (pl. Ahkaam) law, value or ruling of Sharee'ah.

I

Ijmaa'

consensus of opinion.

Ijtihad

the effort a jurist makes in order to deduce the law, which is not self-evident, from its sources.

Ikhtilaaf

juristic disagreement.

Imaam

a religious scholar or one who leads the congregational prayers.

Iqaamah

a call indicating the prayer is about to begin.

'Ishaa. Salaat al-

night prayer. The fifth of the obligatory five daily prayers.

Islaam

literally means "Total submission to the Will of Allaah". In this context, Islaam is the only religion recognised by Allaah. Its message (There is none truly worthy of worship except Allaah) was the same Message delivered by all Prophets. This divine religion was completed with revelations in the form of the Noble Qur.aan given to the last Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).

Istikhaarah, Salaat al-

When a person has a choice between doing a particular (missible) act, he asks Allaah (subhaanahu wa ta'aala) to guide him to that act if it is better for him and to take him away from that act if it is not good for him, and to bring him what is good for him. This is done by performing two rak'ahs of voluntary prayer and then making a special supplication afterwards.

Istisqaa, Salaat al-

the prayer invoking Allaah (subhaanahu wa ta'aala) for rain. It is followed by a khutbah.

I'tikaaf

seclusion in a masjid for the purpose of worshipping Allaah only. Commonly practised during the last ten days and nights of Ramadhaan.

J

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| Jahannam | hell. |
| Jamaa'ah (pl. Jamaa'aat) | congregation, group, party. |
| Jannah | paradise. |
| Jihaad | to strive hard, or to fight to defend one's life, property, freedom, and religion. It can also refer to an attempt to free other people from oppression and tyranny. Importantly, Islaam strongly opposes kidnapping, terrorism, or hijacking against civilian targets, even at the time of war. |
| Jinn | living beings created from fire. They can observe humans and all that is around them, however the humans cannot see them. It is both the Jinn and the mankind to whom Muhammad (sal-Allaahu 'alayhe wa sallam) was sent as the final Messenger. |
| Jumu'ah, Salaat al- | the Friday prayer performed in jamaa'ah after the khutbah. This is in place of the Salaat az-Zhuhr. |
| K | |
| Kafir (pl. Kuffaar, Kaafiroon) | literally means "one who covers up the truth". It is used to refer to someone who is made aware of the message of Islaam but refuses to worship Allaah (subhaanahu wa ta'aala). Commonly known as disbelieve. |
| Ka'bah | the cubed looking structure in Makkah toward which all Muslims turn in prayer. This is the first house of worship built by Prophet Ibraaheem (Abraham) and his son Ismaa'eel ('alayhimaa as-salaam) to glorify Allaah. |
| Kalaam | speech, often used as abbreviation for 'ilmul-kalaam which is theology and dogmatics. |
| Khaleefah | the religious and political leader of the Islaamic state. |

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| Khilaafah | the Islaamic state. |
| Khusoof, Salaat al- | the two rak'ah prayer performed on the occasion of the lunar eclipse. |
| Khutbah | a public sermon. |
| Kufr | disbelief. |
| Kusoof, Salaat al- | the two rak'ah prayer performed on the occasion of the solar eclipse. |
| L | |
| Laa ilaaha ill-Allaah | literally means, "There is none truly worthy of worship except Allaah". |
| Laylatul-Qadar | one of the odd last ten nights of the month of Ramadhaan for which Allaah has prescribed the reward for acts of worship being better/equivalent to 1,000 months (83 years and 4 months). |
| M | |
| Madhhab (pl. Madhaahib) | jurisitic school of thought. |
| Maghrib, Salaat al- | after sunset prayer. The fourth of the obligatory five daily prayers. |
| Mahram | a reference to a woman's husband and all the men that are within the prohibited degrees of marriage, such as her father, brothers, father-in-law and so forth. It is allowed for a woman to be alone with such men, travel with them and so on. It can also be used in reference to a man's wife and all the women relatives within the prohibited degrees, such as his mother, sisters and so forth. He is allowed to be alone with such women, travel with them and so forth. |
| Makrooh | not approved of, abominable, reprehensible - however not sinful. |

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| Mandoob | <i>commendable.</i> |
| Manhaj | <i>methodology.</i> |
| Mansookh | <i>abrogated, repealed.</i> |
| Mashhoor | <i>well-known, widespread.</i> |
| Masjid (pl. Masaajid) | <i>the Muslim's place of worship.</i> |
| Mawdoo' (pl. Mawdoo'aat) | <i>fabricated, forged.</i> |
| Mi'raaj | <i>ascension of the Prophet (sal-Allaahu 'alayhe wa sallam) to the heavens.</i> |
| Miswaak | <i>"toothbrush" adapted from the roots of the Arak tree.</i> |
| Mu.adhdhin | <i>one who makes the adhaan.</i> |
| Mubaah | <i>permissible.</i> |
| Muhammad | <i>the last Messenger of Allaah to all of mankind and jinn. He was the last of the Prophets in a line which included such Prophets as Ibraaheem (Abraham), Nooh (Noah), Moosaa (Moses), 'Eesaa (Jesus) ('alayhim as-salaam). No new Prophets or Messengers will ever be sent after him. Muhammad (sal-Allaahu 'alayhe wa sallam) was a direct descendant of Ibraaheem through Ismaa'eel (Ishmael) ('alayhimaa as-salaam).</i> |
| Mu.min | <i>a believer in Allaah, His Angels, His (revealed) Books, His Messengers, the Last Day, pre-destination both the good and the bad.</i> |
| Munaafiq | <i>a hypocrite from amongst the Muslims whose punishment will be worse than that of a disbeliever in the Hereafter.</i> |

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| Mushrik | <i>a polytheist, one who associates partners in the worship of Allaah.</i> |
| Muslim | <i>One who has totally submitted to the Will of Allaah. The name given to the followers of Islaam.</i> |
| Musnad (pl. Masaaneed) | <i>a Hadeeth with a continuous chain of transmitters.</i> |
| N | |
| Naafileh (pl. Nawaafil) | <i>voluntary act of worship.</i> |
| Nahee | <i>prohibition.</i> |
| Naskh | <i>abrogation, repeal.</i> |
| Nass (pl. Nusoos) | <i>a clear injunction, an explicit textual ruling.</i> |
| P | |
| People of the Book (Ahlul-Kitaab) | <i>term used collectively to refer to the Jews and Christians, to whom the Towraat (Tawrah) and the Injeel (Gospel) were revealed respectively.</i> |
| Q | |
| Qaadhee | <i>judge.</i> |
| Qadar | <i>divine pre-ordainment.</i> |
| Qiblah | <i>the direction to the Ka'bah in Makkah, where Muslims turn to in prayer.</i> |
| Qiyaam | <i>the standing posture in salaah.</i> |
| Qiyaamah | <i>the Day of Resurrection, the Day of Judgement.</i> |
| Qur.aan | <i>The final revelation from Allaah (subhaanahu wa ta'aala) to His final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam). Refuting any verse of the Noble Qur.aan renders a Muslim a disbeliever.</i> |

Qu'ood the sitting posture in salaah.

R

Rak'ah (pl. Raka'aat) a "unit" of prayer. For example, Salaat al-Fajr consists of two rak'ahs.

Ribaa interest, usury. It is of two types:
(i) Ribaa Nissee.a, i.e. interest on lent money;
(ii) Ribaa Fadhl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islaam strictly forbids all types of usury.

Rukn (pl. Arkaan) pillar, essential element.

Rukoo' the half-prostration posture in salaah.

S

Sahaabah the close companions of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).

Saheeh an authentic hadeeth, a hadeeth of the highest level of authenticity. It is an authority in Islaamic law.

Salaah (pl. Salawaat) term referred to specific supplications and actions, correctly understood as prayers. The Muslims are required to perform five daily prayers. It is one of the five pillars of Islaam.

Sawm obligatory abstention from food, drink, sexual intercourse and the like from sunrise to sunset for the entire month of Ramadhaan. This obligation is removed for the traveller and the sick who are required to make up the days which they miss. It is one of the five pillars of Islaam.

Seerah a biography of the life of the final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam).

Sharee'ah the Islaamic Law, in particular, what is stated in the texts of the Qur.aan and Sunnah.

Shaykh (pl. Shuyookh) correctly referred to as a religious scholar, however, it is also referred to one who is elderly.

Shaytaan (pl. Shayaateen) Satan, the devil.

Shirk polytheism, associating partners in the worship of Allaah.

Shooraa consultation.

Soorah chapter, one of the 114 chapters of the Noble Qur.aan.

Sujood the full-prostration posture in salaah.

Sunnah (pl. Sunan) way, mode, manner. Correctly referred to as the words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.

T

Tahajjud, Salaat at- voluntary late-night prayers, performed between Salaat al-'Ishaa. and Salaat al-Fajr.

Tahreem prohibition, or rendering something haraam.

Takbeer the saying of "Allaahu Akbar".

Taqleed imitation, following the views and opinions of others.

Taraaweeh, Salaat at- voluntary prayers offered after the Salaat al-Ishaa. on the nights of Ramadhaan. These may be performed individually or in jamaa'ah.

Tashahhud the recitation of the invocation: ((at-tahiyyaatu lillaah)) upto ((wa ash-hadu anna Muhammadan Rasoolullaah)), while in the qu'ood posture in salaah.

Qu'ood

the sitting posture in salaah.

R

Rak'ah (pl.
Raka'aat)

a "unit" of prayer. For example, Salaat al-Fajr consists of two rak'ahs.

Ribaa

*interest, usury. It is of two types:
(i) Ribaa Nissee.a, i.e. interest on lent money;
(ii) Ribaa Fadhl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islaam strictly forbids all types of usury.*

Rukn (pl. Arkaan) *pillar, essential element.*

Rukoo' *the half-prostration posture in salaah.*

S

Sahaabah

the close companions of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam).

Saheeh

an authentic hadeeth, a hadeeth of the highest level of authenticity. It is an authority in Islaamic law.

Salaah (pl.
Salawaat)

term referred to specific supplications and actions, correctly understood as prayers. The Muslims are required to perform five daily prayers. It is one of the five pillars of Islaam.

Sawm

obligatory abstention from food, drink, sexual intercourse and the like from sunrise to sunset for the entire month of Ramadhaan. This obligation is removed for the traveller and the sick who are required to make up the days which they miss. It is one of the five pillars of Islaam.

Seerah

a biography of the life of the final Messenger Muhammad (sal-Allaahu 'alayhe wa sallam).

Sharee'ah

the Islaamic Law, in particular, what is stated in the texts of the Qur.aan and Sunnah.

Shaykh (pl.
Shuyookh)

correctly referred to as a religious scholar, however, it is also referred to one who is elderly.

Shaytaan (pl.
Shayaateen)

Satan, the devil.

Shirk

polytheism, associating partners in the worship of Allaah.

Shooraa

consultation.

Soorah

chapter, one of the 114 chapters of the Noble Qur.aan.

Sujood

the full-prostration posture in salaah.

Sunnah (pl. Sunan)

way, mode, manner. Correctly referred to as the words, actions and tacit approvals of the Prophet Muhammad (sal-Allaahu 'alayhe wa sallam) which serve as an explanation of the meaning of the Noble Qur.aan.

T

Tahajjud, Salaat at- *voluntary late-night prayers, performed between Salaat al-'Ishaa. and Salaat al-Fajr.*

Tahreem

prohibition, or rendering something haraam.

Takbeer

the saying of "Allaahu Akbar".

Taqleed

imitation, following the views and opinions of others.

Taraaweeh, Salaat at-

voluntary prayers offered after the Salaat al-Ishaa. on the nights of Ramadhaan. These may be performed individually or in jamaa'ah.

Tashahhud

the recitation of the invocation: ((at-tahiyyaatu lillaah)) upto ((wa ash-hadu anna Muhammadan Rasoolullaah)), while in the qu'ood posture in salaah.

| | |
|-------------------------|--|
| Tasleem | <i>whilst in the qu'ood posture, turning the face to the right and reciting ((as-Salaam 'alaykum wa Rahmatullaah)) and then to the left likewise at the end of the salaah.</i> |
| Tawaatur | <i>continuous recurrence, continuous testimony.</i> |
| Tayammum | <i>"minor ritual purification", ablution with clean sand/soil in the absence of water.</i> |
| U | |
| Ummah | <i>community of Muslims.</i> |
| 'Umrah | <i>the "minor pilgrimage." It has less rites than the "major pilgrimage" (Hajj). In general, it may be performed at any time of the year.</i> |
| W | |
| Waajib | <i>obligatory, often synonymous with fardh.</i> |
| Wahee | <i>divine revelation.</i> |
| Witr | <i>odd number of rak'ah's to be performed after Salaat al-'Ishaa. and before Salaat al-Fajr.</i> |
| Wudhoo. | <i>"minor ritual purification", ablution with clean and pure water, required for the performance of prayers and other such acts.</i> |
| Z | |
| Zakaah | <i>the alms tax deducted from the Muslims wealth at a rate of 2.5%, and distributed to the poor and needy. It is one of the five pillars of Islaam.</i> |
| Zakaat al-Fitr | <i>obligatory charity given by Muslims before the 'Eed al-Fitr prayer.</i> |
| Zuhr, Salaat az- | <i>mid-afternoon prayer. The second of the obligatory five daily prayers.</i> |

From the sayings of the trustworthy scholars regarding
the Companion, the Khaleefah

Mu'aawiyah Ibn Abee Sufyaan

- May Allaah be pleased with him -

Mu'aawiyah Ibn Abee Sufyaan ؓ is one of the Companions who Allaah blessed to accompany Prophet Muhammad ﷺ. So everything that can be said regarding the overall virtue of the Companions and what is obligatory towards them in general also includes Mu'aawiyah ؓ.

Abu Tawbah Al-Halabee said:

"Indeed Mu'aawiyah Ibn Abee Sufyaan is a curtain for the Companions of Allaah's Messenger ﷺ, so whoever lifts this curtain, will have the audacity to speak about those behind it."

Abdullah Ibn Mubarak was asked about Mu'aawiyah. He replied,

"What should I say about a man who, when the Prophet ﷺ said, 'Sami' Allaahu liman Hamidah' (Allaah responds to the one who praises Him), Mu'aawiyah, standing behind him, said, 'Our Lord to You belongs praise'."